

Community Service News

Vol. IX Nov.-Dec., 1951 No. 5

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Issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. Subscription \$2.00 per year, two years \$3.00. 40¢ per copy.

CORRESPONDENCE

OPPORTUNITIES IN RURAL WEST AFRICA

Do you have a person or persons who might be interested in work in Community Development, say in Sierra Leone? We are now on a study which includes the idea of Community Development planning. This type of activity is overdue. The government is starting something, but it is without a spiritual basis. We believe economic, social and spiritual development are complementary.

—LESLIE O. SHIRLEY

*Evangelical United Brethren Mission,
Freetown, Sierra Leone, West Africa.*

MEETINGS AND CONFERENCES

Nov. 27-28. National Municipal League, Cincinnati. Sessions on "Modernizing the Courts," "Statewide Civic Research in Action," and citizens committees on state constitutional conventions.

Nov. 29-Dec. 1. Annual Round Table Conference, American Public Welfare Assn., Statler Hotel, Washington, D.C.

Dec. 10-12. American Municipal Assn., Hotel Statler, Washington, D.C.

A meeting of the Inter-Community Exchange is being tentatively set for early in February at Pendle Hill, Wallingford, Pa. For information write Robert Z. Willson, P.O. Box 661, Media, Pa.

There is this kind of meaning that develops in a community where several lives become woven together in a relationship as a result of common experiences, common hopes, common griefs and disappointments. And what people experience together is further related to visible objects which become endeared to them through associations: hills that rise above the village, an open field, a stretch of tall, slender trees bordering the roadside; these, and the historic passage of events. The village for them is never just a setting of houses and stores with streets to locate them; it is all their lives together, gathered like the variations on a theme into a symphony of meaning. The social analyst rarely captures these overtones in a statistical account of the community's growth; yet there is meaning here that qualifies and affects everything that he observes.—Bernard E. Meland, *America's Spiritual Culture* (New York, Harper, 216 pp., 1948), p. 80.

Community Service News, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. \$2.00 per year, two years \$3.00. Griscom Morgan, editor; Les Spetter, assistant editor for this issue.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

COMMUNITY AND EQUILIBRIUM

Complete social stability is unprogressive. Social progress may be illustrated by the process of walking. Each step consists of upsetting the equilibrium of the body, and then of re-establishing it. Life never is in complete equilibrium. Always forces both external and internal tend to destroy or to change the balance, and always the life forces of the organism tend to maintain or to recover the pattern which is characteristic of that organism.

Complete equilibrium would be death, or complete suspension of activity as seems to be the case with a dormant seed. On the other hand, fluctuation of action beyond the limits of the life pattern of the organism also brings death, as in case of extreme fever. Wholesome life calls for constant change, such as we call by such names as living, growing or progress; but not such extreme change as will break the life pattern and bring disintegration.

Under conditions existing in the modern world the primitive community fails in the direction of too great equilibrium or stability. The setting of modern life is changing rapidly, and the primitive community is failing to make the adjustments necessary for survival. The result often is a sudden breakdown and disintegration of the primitive community in the rapidly changing environment. The city on the other hand has not enough stability. Changes go beyond the capacity of human organisms and of the social organism to maintain the living pattern. Therefore in long-range terms the city brings social disintegration by excess of change.

It remains for men to design patterns of living, and to develop social organisms of societies, in which the rate and kinds of social change are such as to bring about constant adjustment to desirable or unavoidable changes in the environment, while at the same time maintaining a degree of equilibrium or stability which will preserve or increase the vitality and the persistence of the social organism.

The materials out of which we must build our new societies must be the nature of men, the inevitable elements of the environment, and the cultural traditions and conditioning of men. If any one of these elements is overlooked, or if our emphasis is greatly unbalanced, then our planning may come to grief. If some vital factor is habitually overlooked, then good judgment will counsel a readjustment of emphasis, to bring in the overlooked elements.

For more than 99 per cent of human and near-human existence, the small, primary-group community has been the nearly universal and controlling setting of human life and society. During these great periods of time the

human breed has become so adjusted to this kind of living that it has not demonstrated its capacity for long-time survival in any other environment. In the spectacular process of urbanization of society this universal and vital element has been ignored, nearly forgotten, and in the western world largely destroyed.

In the replanning of society under these circumstances it behooves us to give attention to the part which the primary-group community has played in human society in maintaining adequate stability, and to discover if we can what elements of that social organization are essential to wholesome, continuing society, and to incorporate such essential elements into our social plans. Our continued emphasis on the small community reflects the conviction that some of its characteristics must become major elements in any long-continuing, stable social structure. However, it must be vitalized by some of the stimulus and incentive characteristic of the city. A wholesome balance between equilibrium and action must be achieved by conscious design and effort. It will not come as the result of social drift.

COMMUNITY IN CONCENTRATION CAMPS

By IES SPETTER

*Ies Spetter, a Dutch journalist, and sociologist, was one of the few who survived for long in German concentration camps such as Auschwitz and Buchenwald. Usually conditions were so extreme that after a person entered a camp death ensued from brutal treatment or exposure and hunger within a few weeks or at most a few months, even for those not sent to the gas chambers. Those who did survive did so because of community. This is made clear in the following brief extracts from Mr. Spetter's remarkably objective account of his experiences.**

This account strongly supports a statement made two years ago in a conference at Tuskegee on experimental communities: "The community is the adaptive mechanism that a population utilizes for survival."

The greatest problem of the concentration camp was: *how to survive*. Of the eleven to twenty million people who perished in the German camps, most just didn't survive the first days or weeks in the camp. They found neither an individual adaptation to this indescribably hard and cruel society, nor admittance to the different groups where they could find a certain protection and solidarity. Without belonging to a group it was hardly possible

*"Some Thoughts on the Society of the Concentration Camps: A Social and Psychological Approach."

to survive. Even among born robbers, who could develop a total sense of ruthless egoism, only exceptional ones came through alive. Generally speaking, to be excluded from a group meant death.

When I arrived, in November, 1943, coming from a French concentration camp, we were taken to an administration barrack inside the camp, after the first selection for the gas chambers had reduced our transport from 2200 persons to some 300 men between 18 and 35 years of age.

Afterwards I realized that some of the administering inmates had asked me many times why I had been in prison, why I was sentenced to death, and whether I had any political opinion. I was sentenced for intelligence work and not for special political activity, but I thought it better to say that I didn't know why I was arrested. In prison I had learned that it was best to say nothing about one's real story, because other inmates might be spies. So at the very beginning of my stay in camp I missed the big chance of being taken immediately into the protection of the political group of the camp, and had to go the hardest way before meeting this group again.

In January or February, 1944, I got pleurisy. A surgeon friend who had a job at the sickbay warned me not to enter the "Krankenbau," as selections for the gaschambers were expected. Several days later he told me I could risk coming to the sickbay, and I was accepted in one of the "hospital" barracks. Here, for the first time, I began to understand that I belonged to a sort of fellowship. A completely unknown Czech brought me some extra soup every day, and I got a minor job as soon as I could stand on my feet.

A few days before leaving the hospital I was approached by a young Frenchman who asked me straight out what I thought about the work of the friends. When I told him that I didn't understand who the "friends" were and why they helped me, he told me that I had already belonged for several weeks to "the French group" because I had come from France and there was no Dutch group. He gave me the name of a man in a certain barrack to whom I had to report after leaving the hospital, and from him I would hear more.

This man, who came from Paris, screened me for the last time. He told me that "information" on me had been taken in France about my conduct there in the underground work and in the prisons (through the help of French civilian workers), and that that information was satisfactory. I now belonged to the illegal camp organization, and would I please note that any unfaithful act on my part would result in immediate death.

I had felt some relaxation at being caught at last by the SS and having done with illegal work. It was of course the relaxation of apathy, which would doubtless have brought me to the gaschambers. As a first reaction to being accepted as a member of the prison camp group, I wasn't too happy

to begin the struggle for life again. One of the safest certitudes of my life in those days consisted in being certain of not having to live much longer. But soon all this changed, the inspiring power of belonging to a community, having true friends and a social function, became a great joy and gave me the possibility of regaining some physical strength, and with that, my will to survive.

As long as the individual stayed by himself in the bare circumstances of the concentration camp while his physical strength diminished, his attitude toward death became more and more an apathetic one. From the moment he reached any group, even if it was a group of robbers, he found again the power to fight for his life. Any feeling of belonging to a community was of the greatest importance for survival.

SOME GENERAL CONCLUSIONS

Even in the primitive society of the concentration camps the contacts between individuals resulted in social groups. These specific groups brought into being social positions, and out of these positions some individuals could have a tremendous influence upon the lives of very many others.

Individuals outside the groups had very little chance of surviving, whereas those who were organized found not only material assistance, but cultural satisfaction too. This satisfaction was of the greatest importance for the spiritual resistance which an individual could develop against the hardships of the nazi camps.

As a matter of fact, the description of the concentration camps seems to indicate that the feelings of human solidarity need not die out even if circumstances become very hard. It was by purposeful human relationships only that the average prisoner who did not join the robbers could survive. And no purposeful human relationships can be effective without a human community, which by its existence creates the guiding principle from which the material community may derive its power and limitation.

The new age into which we are moving will see the rise of village communities as centers of culture and the restoration of the family hearth. This must happen if democracy is to recover from its internal dissolution and acquire the kind of cultural cohesion necessary to its survival and growth. For this reason I believe that the regional movement in this country will come to have more and more claim upon the American people; for it is fundamentally sound in its concern to build inwardly and to develop a growing human culture with roots.—Bernard E. Meland, *America's Spiritual Culture* (New York, Harper, 216 pp., 1948), p. 173.

THE CONCERT STAGE IN RURAL COMMUNITIES*

Many are the pros and cons of life in a small rural community. Among frequently mentioned drawbacks is the lack of opportunity to enjoy the concert stage. To see and hear a great artist, it is said, one must travel to a city, and this takes too much time and money.

In Big Springs, Nebraska, however, (a western town of about 500 population) the people saw no particular reason why the "big names" in music should not appear in their own newly constructed hall, and so they put their heads together to see how their goal could be reached. They were determined and persistent, these "visionaries," or they would have been stopped in their tracks by the voices which warned that "Nothing of this sort has ever been done in a community as small as yours!" and "Where did you ever get the notion that people in these parts will come out to hear your 'Long Hair' performers?"

But they went ahead and are now closing their second successful season, each of which has seen five remarkable performances featuring talent such as Frances Greer and Brian Sullivan of the Metropolitan Opera Association and the Viennese Ballet Ensemble . . . yes, in Big Springs! The question may well be asked how a small community goes about financing and supporting an annual series of five programs, each of which costs between \$750 and \$1,000. Here's the story in brief. About three years ago Ed C. Klemme who runs an electrical appliance shop in Big Springs met with some kindred souls to get the ball rolling. As a result, the Platte Valleys Civic Music Association was formed with eleven communities represented: Big Springs, Brule, Chappell, Grant, Lewellen, Agallala, Oshkosh, Venago in Nebraska, and Julesburg, Ovid, Sedgwick in Colorado. With a team working in each community, a campaign lasting just one week is conducted each spring to sell memberships for the ensuing season. Annual membership dues are \$5.00 plus a \$1.00 Federal tax, and admission to the concerts is limited strictly to members of the Association.

There were 994 members last year and 1000 for the current season, which means that they have about \$5,000 collected in advance each year for their programs. The capacity of the Big Springs hall is 1000 and they have had a full—and enthusiastic—house on every occasion.

The interesting thing about the folks in these eleven western communities is that there is nothing exceptional about them. They are just plain, ordinary Americans attempting to enrich their community life, and to do so they have resorted to a technique as old as man himself—cooperation. Here lies the answer to many of the most serious problems in rural life today.

*From *Community News Letter*, University of Nebraska, March 28, 1951.

A PARSON'S-EYE VIEW OF RURAL COMMUNITIES

In August a two weeks school on community was held for rural ministers at Emory University, Atlanta. About a hundred and twenty were in attendance, from all the Southern states. Each morning a talk was given by Arthur E. Morgan. Then the ministers met in groups of ten for discussion, with group leaders. The leaders commonly met at lunch to discuss the program. After the group meetings each day a lecture was given by an authority on some phase of Southern agriculture, and a class on the family was conducted by Shirley Greene.

The group discussions were active, with a high level of interest. A general result was an increased consciousness of the significance of the community to a good society. The theme was presented that a good community increases the probability of a good life, and that the creation and maintenance of a good community is a religious responsibility, which is not fully discharged if preaching is concerned only with individual salvation.

Toward the close of the conference each minister was asked to write a paper covering the following subject: I. The earmarks of a good community; II. How does my community fall short? III. Possibilities of my community; and IV. My role as minister in my community.

Eighty papers were returned. As a picture of what ministers in eighty rural communities think would make a good community, and as a report on what they think are the shortcomings of their own, these papers are an interesting poll of opinion. Summaries of the opinions expressed under these two headings follow. The figure after each item indicates the number of ministers who mentioned that item. (There was no questionnaire to be answered. Only the four topics listed above were mentioned. The subheadings, such as "physical setting," "economic," were the reporter's device for listing subjects mentioned in the papers submitted. In case a community shortcoming is mentioned by only a few persons it may mean in part that ministers did not think to write about it, and in part that the particular element is lacking in only a few communities.)

Quotations following the summaries are representative extracts from the papers.

I. What Are the Earmarks of a Good Community?

PHYSICAL HEALTH: *Beautiful surroundings, good natural setting, 35; Attractive homes, 26.*

A good community must be clean physically. There must be a pride of ownership that will motivate the people to keep their houses and businesses in good order.

Public good should control over private real estate profits. Children need space to move and play freely without restraint. We must have woods, water and wild places for exploration and solitude. Families need space for association, privacy and gardens. The community needs a surrounding greenbelt for air, space and protection from encroachment.

The hill farmer is getting better roads. That means school bus transportation, even in winter. Fuel and things he buys will have a cheaper delivery charge, buyers can come all year for eggs and other produce. The preacher, doctor or neighbor will forget the horror of winter mud. This will stimulate him for he can feed and dress his family better, and educate them better, and he now feels that he is not the forgotten man.

ECONOMIC: Adequate economic opportunity, 44; Encourage small industries, 18; Markets for community's goods, 17; Improved standard of living, 16; Fairly uniform economic level, 12; Scientific farming, conservation, rich land, 10; Jobs for all, 9; Fair working conditions, 6; Aid to needy individuals, 3; Economic protection for minority groups, 2; Farm co-ops, 2.

To be a good community requires a fair standard of living for all. If the people are poor, other necessary qualities for a good community will be proportionately lacking. Not only must members make a fair living wage, but the community must find some way to keep the money from all leaving the community. That is, there must be businesses that will aid in building the community.

Since man cannot live on high ideas and culture alone, he must have ample employment, good market for products, stores with adequate stocks of goods, good water, sanitary systems, good home sites, industrial enterprises, an adequate school system, a social center, a bank, a good local government, a good fire department, a library.

One characteristic which will help to support community unity is a fairly uniform economic level. Then the families will tend to initiate projects which will serve the good of the community.

There should not be any "land hogs" who would hinder or discourage the young people from owning their own homes and staying in the community. Officials of the church or churches should do all in their power by loans or otherwise to keep the young people in the community.

In a good community farming is done, not only for profit here and now, but with a thought for future generations.

There are often opportunities that merely await imagination to discover them, but there will always be those who do not have the imagination necessary to see hidden opportunities and who must have opportunities that are readily apparent, and to be had for the taking. A good community must have enough of the latter to take care of a growing population.

There should be incentives for a reasonable number of the most capable young people of the community to remain and help improve it.

The good community demands that there be that which is deeper than mere cooperation. It would be akin to the ideal of stewardship taught in the words of Christ motivated from the inner recesses of man's heart. The cast of the economy would then be of lesser import, for the workings of any economic system would have the same outer result.

It will have no business that will hurt and destroy, none that will degenerate life.

HEALTH: *Good general health, 29; Health services accessible, 28; Good sanitation, 17; Good public facilities (restrooms), 8.*

EDUCATION: *Good school facilities, 47; Interracial schools (with vocational training), 33; Adult education, 2; Opportunities for nature study, 1.*

The younger generation must see in their parents and other elders confidence, self-respect and cooperation. On this type of foundation a good community can be built.

The good community will have schools that not only inform and develop the mind, but also aid in interpreting and applying knowledge, that help people to find their places in community life, in business or labor, and make them conscious of community responsibilities.

RECREATION: *Community center for all, 26; Community-planned, active recreation, 15; Youth development, 'teen organizations, 7; Community projects and displays, 2.*

CIVIC AND SOCIAL: *Good government and protection, 21; Varied civic and social organization, 20; Democratic community planning, 13; Community council, 11; PTA's, 6; Social organization and activity, 5; Community calendar, 4.*

It is not enough to have the means of livelihood provided. The good community must provide opportunity for creative expression for all.

It needs some community group which acts as a council or town meeting. This is better if not rigidly organized, but with the members working together more under the leadership of a common spirit or community personality.

Local politics should be divorced from state politics.

A good community will send representatives to other progressive communities to keep abreast of progress.

Fire can prove a terrific hazard if not prevented by uniform safety measures and an efficient safety department.

ATTITUDES: Spirit of cooperation, 59; Small enough for friendliness, 36; Unity and community spirit, 24; Mutual respect, 19; Self-analysis of community needs, 18; Character and integrity, 16; Facilitate individual's contribution to community, liberal atmosphere, 16; Receptivity to new ideas, 15; Intercultural contacts, 12; Qualities and attitudes of mind and spirit, 12; Ethical standards, 10; Integration of community activities, 9; Broad participation in community life, 5; Loyalty to community traditions, 4; Welcome outsiders to community, 2.

The first earmark of a good community is a community spirit.

The spirit of the community is the life, the motivating stimulus, the almost personality of the community.

The good community must above all things else have a spirit of commitment to a common cause. That common cause which unites them must be great enough to encompass all the basic needs of man. Cooperation of such a community would be the natural outflow of common concern which we term compassion. This drive would furnish to those within the bounds of the good community, good homes, good government, great opportunities for self and community development. Community development would furnish organizations to meet the needs of all for worship, for civic participation and understanding. But deeper than the possibilities of expression in these realms—the good community must furnish the inner drives through adequate spiritual nourishment, else the mechanics of community fail for lack of impelling force.

The Christian spirit of brotherhood should be so strong in the community that it would know no bounds of race, class or creed.

Through sharing, acquaintance grows into intimacy, and intimate association is the means for passing culture and civilization from generation to generation.

The community will give a friendly welcome to every activity and interest which adds to the quality of living.

The general spirit of the community drawing all together in an increasing unity for the good of all. A spirit of mutual helpfulness and concern for each other which does not transgress personal privacy and personality, giving a sense of security for each individual and family.

There is freedom of thought and inquiry. The inquiry is open-minded and critical so as to strive for a unity. It is tolerant, patient and sincere inquiry. It is not forced and there is no arbitrary authority.

There is respect for the individual tastes and interests.

In the good community liberty of action is not used to exploit the other members.

We can have a good community, yet not good enough. When some in the community see this and are disturbed about it, that is a sign of a good community.

HOME LIFE: *Parental teaching and responsibility, 18; Encourage youth to build lives at home, 15.*

A good community's families act in concert to meet their common needs by planning together in a democratic fashion according to ideals arrived at by mutual agreement or common understanding.

Family and community are fundamental common factors of human society. Children take on qualities of character of early associates. In family or community the learning on the part of the children is conditioned by actions of their elders. The child can learn honesty and integrity as he sees it in daily life of others who are older.

RELIGIOUS LIFE: *Good church and school facilities, 47; Spiritual orientation, 38.*

The religious life of the community should be vital, satisfying and progressive, reaching into the total area of the community, the economic, domestic, social, educational, and political.

A good community is one in which God is given the central place in the lives of the people and in the affairs of the community. This means that there will be live churches having good buildings, well kept.

The church is a basic organization within the community, because every community should be unified and bound together by the ties of Christian brotherhood. The church must train and nurture the leaders of the community to the extent that all the activities of the community shall be in harmony with the Christian system of values. Through persons with this inspiration comes the expression of the will of God.

II. How Does Your Community Fall Short?

PHYSICAL ENVIRONMENT: *Unkept homes, 5; Poor landscaping, 4; Limited natural resources, poor land, 4; Poor roads, 3; Slums, 2; Poor city planning, 2; No swimming pool, 2.*

My community is within a short distance of a large city and is dominated by its influence. This works against a community spirit and against many of the factors that are necessary for a good community.

Most of the people work in town and are never at home except to sleep and at weekends.

Our community is just a boarding house for people who work in the city.

ECONOMIC: *No small industries, or limited opportunity for them, 14; Limited work opportunities, 13; Workers work outside community, 10; Poor farming methods, 8; Unbalanced economy, 6; No desire to improve economic opportunity, 5; No markets for community products, 4; Seasonal work only, 3; Absentee ownership, 1; Wage discrimination for minority groups, 1; No farm co-ops, 1.*

The business interests of this little community are there for financial gain only and cannot be persuaded to recognize the community as such nor to take any interest in its local needs.

My community has not been willing to accept the good reliable industries that have sought to come into our midst. We are thereby forcing more and more of our young people to leave the community.

The wealthiest man is opposed to any new industries coming.

The community is dominated by one man. The Chamber of Commerce would like to encourage new industries. But to avoid labor unions that would cause him to raise the wages of his workers, this man keeps them out.

In my community two families own a large percentage of the property and are immediately interested in how it will profit them. It therefore becomes very difficult to do anything on a community level. They have many of the goods and services which make for good family living, and question any move which seeks to secure these goods and services for the whole community.

There is a group of conservatives who wish to maintain the status quo who, up to the present, have blocked all efforts to install a town water system. This results in practically no fire protection and a much higher insurance rate.

Several years ago an "outside" concern came into our little town, bought thousands of acres of timber land, and set up a sawmill. This mill operated for several years, but a few years ago they moved out because the timber supply was used up. As a result, many merchants went out of business because people were not there to serve. There was even a small bank there, but now we do not even have a barber shop. A smaller and more permanent "going" concern would have made our community a better place today.

CIVIC AND SOCIAL LIFE: *No cooperation, 18; No community council or other organization to coordinate activities, 14; No interest in community improvement, 12; No common interest, 11; No analysis of community needs, 10; Race segregation, 8; Class discrimination, 6; No interest in participation, 5; Governmental domination by few, (oligarchy), 4; No intellectual freedom, 4; No social welfare for individual, 4; Exclusiveness to outsiders, 3; Influence of tobacco and liquor, 3; No leaders, 3; Corrupt government, 3; No calendar planning, 2; No voting responsibility by people, 1.*

My community certainly does not know itself or its needs, and there is no united group looking into the future and planning for its self-preservation.

My community, having sprung up overnight, has never come to be thought of in the minds of many of its citizens as being a community.

There is a tendency for one or two men to dominate the community, and there is very little feeling of civic pride. Most of the people are church-going, good people who see little or no relationship between their religion and the way they run their farms or business. They know nothing of the stewardship of land, time, or work.

There is division between the two churches, the race question is very bitter. There is no general point of drawing the people to a common point of interest for building up the community. There is no interest in encouraging other businesses to move in.

There are two swimming pools for members only, and membership is quite restricted, but no pool which the public may use.

Absolutely nothing is provided in the way of recreation for the young people of the community. The nearest doctor is ten miles away, an elderly man. Only a few people have inside toilets. Most of the toilets are built over a small stream. The church in the community is one on a six-point charge, with two services a month. The nearest telephone is thirteen miles away. The people are satisfied with so many things as they are.

HEALTH: *Poor general health program, 7; No doctors, 7; Distant hospitals, 7; Poor sanitation, 6.*

EDUCATION: *Inadequate facilities, 17; Poor teachers, 7; Limited courses, 5; Limited facilities for Negroes, 3; Race segregation, 3; Political domination of schools, 2; No adult education, 1; No school, 1.*

The school is a consolidation of a number of rural schools. The community seems to feel it is just another institution that is the general public's responsibility. It can hardly be said to be a community institution.

The school is politically dominated by a local capitalist and employs only local teachers who are mostly inadequately prepared.

The principal of the school and many of the teachers live outside the community and are available only during school hours.

RECREATION: *Limited planning and supervision, 5; Limited facilities for recreation, 3; No social life, 2; No cultural arts, 2; Only commercial, 2; No intra-community recreational planning, 1.*

CHURCH AND RELIGIOUS LIFE: *No interchurch cooperation, 22; People lack spiritual ideals, 9; Poor programs, 8; Inadequate church facilities, 5; Church ignores civic responsibilities, 5; Poor ministers, 3; Poor attendance, 2; Racial segregation in churches, 2.*

Probably the town is over-churched, having four white churches in the town of seven hundred and fifty, perhaps a third of whom are Negroes.

It is difficult if not impossible for one church to be a unifying agency in a community where there are several different denominations. This is one point where our separate denominations are definitely a hindrance.

There is a division in my community; each side is afraid to come up and speak to the pastor for fear of being watched by the other side.

SERVICES: *Inadequate transportation, 4; Poor fire department, 3; Poor law enforcement, 2; No bank, 2; Poor communications (telephones, Western Union), 2; Limited news service, 2; No library, 2.*

FAMILY LIFE: *Community can't retain youth, 8; Disorganized family life, 3; No individual responsibility for family, 2; No guidance for youth, 2; No youth groups, 2; No summer program for youth and children, 1.*

SPIRITUAL AND CULTURAL ATTITUDES: *No unity or "feel" of community, 17; Selfishness, 10; Unfriendly groups in community, 6; Low moral standards, 4; Rich and retired don't cooperate, 4; Jealousy in community, 2.*

There are few interactions or relationships among the people. The feeling of neighborliness in the true sense is not present.

There are no community interests or programs of advancement. The families seem to be growing farther apart instead of closer together.

My community falls short because of the lack of over-all planning and lack of appreciation on the part of the majority of the people as to what a community can do and as to what the functions of a community are.

The young people have not seen our community as a setting for pioneering and great adventure. Certain community standards and customs have been given up in imitation of the city. There is no deep feeling of a sense of belonging. The people have lost to some extent their neighborliness and good will. We are becoming a suburb.

It would be unfair to the reports of these ministers and to their communities to imply that their reports were mostly complaints. While they were asked specifically to indicate how their communities fall short of what a good community is like, many of them could not refrain from expressing appreciation for the communities in which they live. Just a few quotations will illustrate that appreciation.

A number of my people have had a thought. A new pattern or vision has entered the minds of the people. They have at least taken notice that something is wrong. My people have started talking with deep concern about the affairs of the community and church.

There are capable people in my community who are willing and eager to work for the betterment of the community, but they do not know just how to go about it.

We feel that our community is far above the average. We serve a medium-sized station church in an old county seat town of about four thousand population. We have a very progressive mayor who has made many improvements in the town. All of our streets are paved and we have nice sidewalks all over the residential districts. About seventy-five thousand dollars has been expended during the last several years in creating suitable playgrounds and playground equipment for the children, and other recreational facilities for the youth and adults. This recreational program is being carried on during this summer with three full-time supervisors. We have passed a two cent per pack cigarette tax in our town which adequately takes care of this recreational program so far as finances are concerned.

Our people are interested in all that has to do with making progress. They are on the alert to bring new industry to the town. This program has already shown results. We have a number of new industries. It remains to be seen whether we can create better cooperation between our churches. The over-all outlook is encouraging.

In maintenance of law and order, in opportunities for a livelihood and provisions for maintenance of health, it is good.

My community is considered a good community with a friendly spirit, a good county high school, progressive churches with good equipment, a number of industrial enterprises and some civic organizations. There is a friendly and in a measure a cooperative spirit in the community, especially in the churches.

My community has a good, sound, economic, religious, family and political basis.

My community has an abundance of talent and a storehouse of raw material that can be utilized in making this picture of a good community come true.

I am sure we have one of the best communities I have ever lived in.

Fortunately, I live in an unusually fine community that is characteristically educational and religious. The religious spirit is good and tolerant. This community has a good community spirit.

We have all the mechanisms of a good community: a good citizenship league; adequate educational facilities; civic organizations for the participation of all concerned; a citizens league with membership open to all; community facilities for recreation; women's club open to all; a public swimming pool. We have several cooperatives at work.

THE ARTS AND THE COMMUNITY— HAPPINESS BEFORE WEALTH

Such a relationship of mutual benefit between the city and the village can remain strong only so long as the spirit of cooperation and self-sacrifice is a living ideal in society. When some universal temptation overcomes this ideal, when some selfish passion gains ascendancy, then a gulf is formed and goes on widening between them. Then the mutual relationship of city and village becomes that of exploiter and victim. This is a form of perversity whereby the body politic becomes its own enemy and whose termination is death.

We have started, in India, our work of village reconstruction, the mission of which is to retard this process of race suicide. . . . According to us the poverty problem is not the most important, the problem of unhappiness is the great problem. Wealth which is the synonym for the production and collection of things, men can make use of ruthlessly. They can crush life out of the earth and flourish, but happiness, which may not compete with wealth in its list of materials, is final, it is creative, therefore it has its sources of riches within itself.

Our object is to try to flood the choked bed of village life with the stream of happiness. For this the scholars, the poets, the artists have to collaborate, to offer their contributions. Otherwise they must live like parasites, sucking life from people and giving nothing back to them.

Cities there must be in man's civilization, just as in higher organisms there must be organized centers of life, such as the brain, stomach or heart. These never overwhelm the living wholeness of the body, on the contrary by a perfect federation of their functions they maintain its richness. But a tumor round which the blood is congested is the enemy of the whole body upon which it feeds as it swells. Our modern cities in the same way feed upon the whole social organism that runs through the villages; they continually drain away the life stuff of the community, and slough off a huge amount of dead matter, while assuming a lurid counterfeit of prosperity. . . .

When a very large body of men come together for the sake of some material purpose, then it is as a congestion and not a congregation. When men are close together and yet develop no intimate bond of human relationship, there ensues moral putrefaction.

—From *City and Village*, by Rabindranath Tagore

REVIEWS

Moral and Spiritual Values in Education, by Wm. Clayton Bower (Kentucky Department of Education, Frankfort, Ky., *Educational Bulletin* Vol. XVII, No. 11, January 1950).

Concern over moral and spiritual values in education was stimulated in Kentucky by action of the Supreme Court in declaring illegal certain provisions for "released time" for religious education. In 1948 an advisory committee of educators was formed for studying the problem in Kentucky. Their report is a refreshing contrast to much that has been written in this field. The language is somewhat too academic for the general reader, and the concepts presented, while sound and clearly stated, are in no way revolutionary in the field of professional psychology and education. Yet to find a public agency, such as the Department of Education of Kentucky, turning out an impartial, critical and psychologically sound treatment of the issues is a significant event in public education. The following excerpts give a hint of the spirit of the study.

Moral and spiritual values are not something to be injected into the school by some agency outside the school, but are indigenous to the learning process and the relations and activities of the school community. Since these values are functions of personal and social situations, their most fruitful source is to be found in the relations which the growing person sustains to persons and groups in the school community and in the larger community of which the school is a part. The task of the school is to help the pupil discover the experiences in which these values are involved, to identify these values, and to develop them into controls of conduct by bringing them into consciousness, analyzing them, making choices regarding alternate outcomes, and carrying commitments through to action. By making many choices in concrete behavior situations under proper guidance, generalized attitudes are formed and dependable behavior patterns are established. The school becomes a laboratory in which the normal experiences of social living are subjected to analysis, appraisal, and experimental testing in the school community.

Since the experiences of the pupil in which moral and spiritual values are involved cut across all institutional boundaries and find their center in the community, there should be understanding and active cooperation on the part of the school with all agencies in the community that in one way or another influence the growth of children and young people, such as the home, the church, Scouts, 4-H Clubs, and various social agencies.

Since emphasis in the past has been so much upon subject-matter, it is necessary for administrators and teachers as well as pupils to become sensitive to the school community as a community.

Current educational theory is moving away from the idea of education as the transmission of subject-matter and as training toward conceiving education as a guided

initiation into a creative personal and social experience. . . . The accumulated cultural heritage contained in history, literature, science, and the arts becomes a resource for helping the growing person to interpret, appraise, and direct his interaction with his natural and social world toward meaningful self-chosen ends. The steps in such creative learning are: realizing the situation, defining the issue involved, search and criticism of the learner's own past experience and the experience of the race for resources in dealing with the situation, analyzing the situation for its factors and possible outcomes, the evaluation of possible outcomes, choice, trying the chosen outcome out, and generalization of the outcome into a dependable behavior pattern. Values as well as intelligence are central in creative learning.

In dealing creatively with moral and spiritual values, the old problem of getting young people to do what they know they ought to do but do not want to do is largely eliminated.

When moral and spiritual education is concerned with the growth of self-realizing persons rather than the teaching of subject-matter, the center of learning shifts to the community. Experience cuts across institutional boundaries, since the growing person is simultaneously involved in many groups, such as the school, the family, the church, leisure-time associations, and economic activities. Education in these groups is both positive and negative, and often more important than the formal program of the school. In many communities these agencies have independent objectives, unrelated programs, and overlapping personnel, while leaving important areas untouched. The discovery and development of moral and spiritual values call for understanding cooperation among community agencies. Educators, parents, churchmen and social workers need to study the total needs of children and young people, to discover what needs are being met and what ones neglected and the contribution which each agency is best fitted to make to the wholesome development of child life. In most communities the school is by its nature and prestige best fitted to take the initiative in working out a community organization for this purpose.

The school is set in the larger community of which it is a part. The things that the community values enter into the life of the school and condition it. Sometimes they support what the school is trying to accomplish; sometimes they are in conflict with it. This lays upon the school the responsibility, not only of helping children to understand their experiences in the community, but of developing discriminating attitudes toward the ends and behaviors that are operative in the community.

The curriculum should do more than pass on the cultural heritage. It should give children and young people experiences that will help them to meet present life situations successfully and to improve the quality of living.

A 'movement' is a process of change. In a movement for moral and spiritual values in education the process must begin with personal change.

Education has within itself the potential of change if it deals with life as a process and not as a pattern. Our great responsibility is to give meaning to the values which enrich life. Teaching which emphasizes moral and spiritual values will be seeking change, or growth, in the process of learning, and the teaching of children will become more important than the teaching of subjects.

What Some Communities Have Done for Themselves, Community Adult Education, School of Education, University of Michigan, Ann Arbor; 31 pages, 1951.

Teamwork in the Community: The Why and How of Community Councils (July 1951, 14 pages, 5¢). Wisconsin Community Organization Committee, an informal group representing fifteen state-wide agencies interested and working in the field of community organization. To be secured through Division of Child Welfare and Youth Service, State Dept. of Public Welfare, 315 S. Carroll St., Madison, Wis.

The swelling stream of publications dealing with community life is in striking contrast to the slight interest of a decade or two ago. The Michigan pamphlet describes briefly a wide variety of community activities that have been successful in recent years. This information is given under six general heads—Community Cooperation, Community Service, Adult Education, Recreation, Youth, and Surveys. Under each heading ten to twenty types of action are described. Under the first heading, for instance, we are told of the Community Council, Community Institute, Community Directory, Presidents Clubs, Community Information Center, etc., etc. As a source of suggestions for fields of work it is valuable. However, there is not enough information under each heading to provide a detailed program.

The Wisconsin bulletin, as its name implies, deals with but a single item in the long list of possible community activities, the Community Council, and this item is dealt with in a limited, special way, as might be expected in a bulletin prepared by a large number of state agencies, each of which assumes that it will be a normal element in community activities. The community council it suggests is made up to a substantial extent of delegates of state wide or national public and voluntary community service agencies, the other representatives being delegates of state wide professional, labor, religious, agricultural and business organizations, and interested individuals.

In such a setup the representatives of public agencies, being professionals in the field of public work, will naturally tend to take over direction. There is no hint in the bulletin that community councils ever are organized on any other basis. Thus the urban social work concept of the professional social worker is presented to the state as *the* normal and effective pattern for community organization. The spirit of the human community finding expression in indigenous cooperation within the community, is not considered. Such a course is a fairly effective way to displace the intimate spirit of community self-help and mutual assistance by the professional social work attitude. The idea that the local community council may become a medium of expression for statewide, or even national agencies, rather than primarily a

way by which the local community will undertake to approach and to handle its community problems, is suggested by an advance release of the sponsoring organizations, from which the following is quoted:

"One of the significant things about this publication, we believe, is in the reality it gives to the much discussed but little implemented 'teamwork process' among state agencies that offer services in the local community. As you will note from the list of sponsoring agencies on page 14 of the publication, a wide range of state and university public agencies as well as two statewide voluntary groups, have been involved. With this common guide being used as a community organization tool by these several agencies, we believe that less confusion and a more unified program should be possible in the local community. Instead of the Board of Health, for example, going into a community to organize a health council; another state group attempting to organize a local council on human rights; another, a council of social agencies; still another a youth council, etc.—all are expected to follow the same pattern and to cooperate rather than compete in using the same local leadership resources. A community council becomes the goal of all with sections or committees devoted to specific interests."

In the face of such a combined approach, what chance is there for indigenous community direction to survive?

The bulletin consists of brief comments and suggestions under several headings. The degree of detail is indicated by the following, which constitutes the treatment of "leadership":

"Council leadership should meet the following qualifications:

"Have sincere faith in people.

"Have broad vision and a community point of view.

"Have ability to get people to work together in a democratic way.

"Command wide respect in the community.

"Give enough time to do the job required."

The proposal for a single unified agency to deal with state agencies, as against a multiplication of specialized agencies competing for the help of local leadership, is a distinct advance. However, it would seem to be desirable for the community organization to be indigenous, and not to be chiefly a reflection of the state agencies.

Highland and island craft workers in Scotland like to work in groups. Miss Jean Bruce, Director of Highland Home Industries, told the writer that where she had arranged training centers for women, assuming that after training they would work at home, she found that they preferred to continue working at the centers with other women, rather than to take work home with them.

"Contact with Extension Work," by Lee Coleman, in *Rural Sociology*, September 1951.

This is a report on a study of the degree to which Agriculture Department extension work reaches the inhabitants of an entirely rural county in New York state, with a total population of 2500. Of this population a quarter received half or more of their income from farming, a quarter were part-time or home-use farmers, and half did no farming. Of the men in the part-time farming and non-farm population there was practically no participation in the extension program. The women's homemaking program reached all groups to a roughly equal extent. The author states that "In case of non-farm men, the extension program—as presently developed—really has nothing of vital interest to offer."

The interest in and expenditure for rural America of the federal and state governments is mostly provided through the Department of Agriculture, of which the Extension Service is a chief agency. About half of rural America is "non-farm." This article gives a hint of the extent to which the present program of government fails in its adjustment to the realities of present-day rural life in America.

Creative Power through Discussion, by Thomas Fansler (Harper and Brothers, New York, 1950, 211 pages, \$3).

A treatment of the elements that enter into successful discussion. There is scarcely a word in the book that would not be understood by a first-year high school student, nor an idea that would be beyond him. Simple as the language is, almost anyone of us who should read the book carefully, with good judgment, and actually apply the ideas presented, would probably become more effective in discussion.

Community relations are a large factor in the success of rural cooperatives. In the Iowa Experiment Station Bulletin *Agricultural Cooperatives in Iowa* (by George M. Beal, Donald R. Fessler, and Ray E. Wakeley; No. 379, February, 1951, Ames, Iowa), we read:

"Nearly half of the members of farmers' cooperatives in Iowa first learned about cooperatives in their local primary group contacts—through the family, relatives and neighbors. A third of them learned from the cooperative itself, or someone closely associated with it. The remaining first contacts were with the extension office, schools, cooperative literature, farm papers and magazines, farm organizations, and newspapers and radio.

A Cornell bulletin, *Rural Organizations in Oneida County*, by Donald G. Hay and Robert A. Polson (Ag. Experiment Sta., Cornell University, Ithaca, N.Y., Bulletin 871, May 1951, 56 pages) incidentally illustrates some interesting factors of community life. Early migration to America to a considerable degree was the result of religious, political or ethical conviction. The early migrants were commonly persons of more than usual education and character, and their coming resulted in a new type of culture on a relatively high level. Many of the later migrants were from underprivileged groups, with little education and with somewhat primitive social life. Very often their introduction to America was unfortunate. Treated as foreign "labor," they often were housed in shacks or in bunkhouse cars on railroad sidings. Seldom did one of them see the inside of an American home or get the intimate flavor of American life. They were looked upon as inferiors and as foreigners. Their chance to learn about America came from the newspaper, the comic strip, and more recently from the movies and the radio. Yet we wonder at the decadence of American taste.

What the results might have been, and were in many fortunate cases, is hinted at in this Cornell bulletin: "The readiness of the [rural] Yankee and the New Yorker to include leaders from other nativity stocks in community developments has encouraged the acceptance of the New England heritage by many of the later immigrant groups."

Today the same opportunity for building community exists in many instances, both where newcomers from Europe are involved, and where people from the Southern mountains have moved north. Neighborliness and fellowship in these cases will build community and national solidarity.

Also in this bulletin are indications of some of the less desirable effects of school consolidation. We read:

"The rural-school pattern, which antedates the present centralized rural-school system, developed largely on a neighborhood basis. The pre-1925 school-district map generally followed rural-neighborhood boundaries." To indicate the results of school consolidation the bulletin quotes a statement by Robert Polson:

"Families who in the past furnished neighborhood leadership have in this generation largely abandoned such responsibility in favor of participation in a variety of organizations usually meeting in the village rather than in the neighborhood. A new generation has grown up under the influence of an automobile-patterned community. As a consequence when neighborhood activities are attempted at the present time people are socially uncomfortable in one another's home for they have had no previous participation in common."

In Ohio as in New York, where the local school was the center of a neighborhood community, with the schoolhouse as community center, school consolidation has had the result of disintegrating these community groups. In most cases nothing has taken their places, and intimate, friendly neighboring has markedly declined.

"THE PEOPLE ACT" RADIO SERIES

"The People Act" radio series which began last January with thirteen weekly broadcasts of community action stories is to continue this winter, under the sponsorship of the Ford Foundation. Twenty-six stories will be broadcast over CBS, beginning in mid or late November.

J. Carson Pritchard, one of the leaders at the Community Conference at Yellow Springs in July, is working with the project as Associate for the South, and has written Community Service inviting readers of *C.S. News* to send him suggestions of stories about their communities. Mr. Pritchard's address is Carrollton, Georgia. He writes: "Stories must show community participation both in planning and in work, adaptability to other communities, drama because of community resistance or apathy, and successes. I realize that this formula rules out many evidences of patient work, but we believe there are sufficient current stories of dramatic and successful use of democratic processes to fill this series of 26 stories." A preliminary release from the project's New York headquarters states further: "The type of local story sought would have this kind of core: 'Here is a group of persons who, becoming conscious of a critical local need, set about to meet it with minimum assistance from outside and with maximum release of local resources and energies. In the process of working together, through storm as well as fair weather, the participants grow in respect for each other, and the community experiences a certain elevation of its spirit.'"

Communities featured in the original series last year ranged from farm neighborhoods to metropolitan centers; recordings for rebroadcast or for use with local groups are available on free loan from the Federal Radio Education Committee, U.S. Office of Education, Washington 25, D.C.

The nation in every nation dwells in the cottage; and unless the light of your constitution can shine there, unless the beauty of your legislation and the excellence of your statesmanship are impressed there on the feelings and condition of the people, rely upon it you have yet to learn the duties of government.—John Bright (from Trevelyan's biography).

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